



Goat milking at Evergreen Co-op

Thus, man's Cultural Mandate was re-stated in the Great Commission (Matthew 28:18-20) explaining the need for redemption in Christ followed by discipleship to realise God's purpose. In Christ, humanity can express God's image in obeying all that Christ commanded, including the original Cultural Mandate.

A culture composed of redeemed disciples of Christ, living out of a Biblical worldview, will fulfil the Cultural Mandate. Properly equipped, they will assess existing needs, innovate solutions and advance technology to achieve their stewardship responsibilities in Christ. It has only been a few generations since Africa generally received the gospel. The relatively young African church is only beginning to live out of a Biblical worldview which transforms culture. Discipleship that equips and models fulfilling the Cultural Mandate from a Biblical worldview in African culture is a key purpose for ACU and the whole-life education envisioned. The SLP is the key programme intended to bring that to fruition in a very practical way. The SLP will bring application of the Scriptures to real-life situations and circumstances, both its challenges and rewards, on a daily basis. The SLP is discipleship in its most pure, Great-Commission sense.

A Call to Kingdom Labour

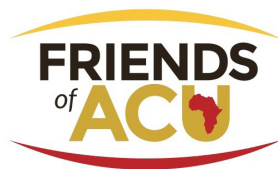
Perhaps you are a Christian practicing a construction trade, farming or business and have a passion to disciple others in the Christian life through your work. We are seeking those who are well-practiced in living out their Christian worldview in the way they apply their craft. In other words, we are seeking those who work with excellence, integrity and thoughtfulness toward others. Perhaps you are a farmer who would consider responding to a call to raise livestock or crops while using that as an avenue to disciple. You may run a business, repair vehicles, manufacture furniture or any other product, produce or repair electronics or office equipment - any of these jobs can be done alongside students while modelling Christian character and discipling young Christians to work unto the Lord and not man. We need these labour disciplers to equip the next generation of African Christians to live holistically from a Biblical worldview so that the Cultural Mandate can be fulfilled in Africa and globally.



Construction of the ACU Olive Doko Pavilion

- 1 "An Autobiography: The Story of My Life and Work" (Electronic Edition), Booker T. Washington, 1856-, pp. 69-70.
- 2 Ibid., pp. 93-94.

Would you pray about joining ACU? If this appeals to you as an opportunity to use your God-given gifts, contact us at: info@acu-zambia.com



The "Friends of ACU" campaign seeks partners for a 10 month duration to support special projects with monthly gifts in 3 categories: Bronze K500/mo; Silver K1,000/mo; Gold K1,500/mo

Contact Gladys Mposha for more information or to sign up as a partner. +26 0977 173484, gladys.mposha@acu-zambia.com

Sign up to receive monthly prayer update

ACU prayer update team: prayer@acu-zambia.com
ACU-ZAMBIA: www.acu-zambia.com

Having then gifts differing according to the grace that is given to us, let us use them:...

Romans 12:6



USING OUR GIFTS

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Needed: Christian Educators with a Biblical Worldview

By Ray Warwick, ACU Academic Dean

"Well, now, Ray, where do you intend to find these teachers you are talking about?"

The question was asked by a pastor I had just heard speak at a conference in California not long ago. I had approached him to tell him how much I appreciated

his message. Our conversation turned to my recent presentation of the vision of ACU. I looked him directly in the eyes.

"That is a very good question and presents quite a challenge for us," I replied.

"You see," he elaborated, "I know a lot of college professors, even in Christian colleges, but few, if any, of them teach out of a biblical worldview like you presented."

Ouch! His observation was not offered with malice, but I thought it was a stinging commentary on the state of Christian academia. And I explained to him that it appears that part of our job will be to help professors teach out of a biblical worldview.

But, as often happens, the conversation caused me to ask the question, "Why?" Why is it that so few Christian educators actually think, and therefore teach, out of a biblical worldview? Why is there a disconnect between the adage "All truth is God's truth"¹ and the actual content being taught as if God does not exist? Why does so much of "Christian education" seem to simply be secular education with devotions attached? Why?

If my pastor friend is correct, it would seem that there is something very significant, indeed, something crucial, lacking in the way Christian scholars are being taught and nurtured in their own worldviews. With apologies, I suggested to him that these educators were not being challenged to think and live out of a biblical worldview by their pastors and teachers. He was quick and forthright in his response. "You have nothing to apologize for. You are absolutely right. The pastors are not teaching their people to think and live as biblicists. Hence, we continue to live as if there are two realms of reality, the secular and the sacred, and never the two shall meet!"



Matters for Prayer

- May God raise up faithful Zambian brethren through "Friends of ACU" to support various projects to prepare the ACU headquarters for starting the Scholars Programme.
- The Ministry of Education has given notice that they will begin reviewing applications from waiting universities after 31 March 2015. Please pray that ACU's application will be processed efficiently.
- The Jonathan Edwards Library is coming together. Please pray for an experienced library assistant to volunteer to serve with Kendra Hawley in the setup and operation of the library.
- For those currently raising support to join ACU in Zambia in the coming months. That God would burden the hearts of His people to stand behind these families and individuals.

Matters for Praise

- For our new ACU-USA Board member, Tim Connor.
- That Peggy Warwick's health has improved greatly over the last year and she will soon return to Zambia.
- For opportunities to share ACU updates at Kabwata Baptist Church, Evangel Baptist Church and Lusaka Baptist Church.

Please contact us if you believe God is calling you to serve in such areas



www.acu-zambia.com/students/

Needed: Christian Educators (cont.)

If Christian scholars are guilty of schizophrenic teaching (talking about a biblical worldview but thinking and teaching like secularists), many pastors are every bit as guilty. With the rallying cry of "exegetical preaching," preachers often limit the substance of their sermons to "Bible study." The so-called practical application is most often limited to personal holiness couched in terms of duty and obedience (read: legalism). Conspicuously absent is any call to grace-saturated, moment-by-moment, biblically informed, intentionally Christian worldview living. For years critics have been lamenting the lack of "orthopraxy" which must accompany "orthodoxy." Why?

We certainly see the fruit of this disconnect as we seek labourers to come and help us establish ACU. Precious few educators, outside of professional ministers or Bible teachers, have expressed interest in using their training and skills at ACU. Of those who have expressed interest, the vast majority quickly lose interest when they realize this will be a labour of missional ministry as opposed to a salaried job. Raising support, leaving home and comfort, and sacrificing personal prosperity in order to pour their lives into discipling and teaching young Africans in relative obscurity does not resonate very well with minds and hearts governed by materialism and the "American dream." In other words, very few Christian academics **have** a biblical worldview, no wonder they can't teach out of one.



Nevertheless, we know that there are scholars out there who "have not bowed the knee to Baal."² There are those academicians who are striving to "destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,"³ while teaching others to do the same. And some of those have expressed an interest in joining our

great experiment at ACU. We need more. Educators, will you pray about submitting your knowledge to the Author, Sustainer and Goal of all that exists, and bring your skills to Zambia to serve God and His people at ACU? We have a place for you.

- 1 See Frank E. Gaebelien, *The Pattern of God's Truth*, Moody Press, 1968.
- 2 1 Kings 19:18
- 3 2 Corinthians 10:5



Help ACU Disciple in the Student Labour Programme

By Ken Turnbull, Vice-Chancellor

The Student Labour Programme (SLP) at ACU is an integral component to whole-life, Christian-worldview education. The SLP has been envisioned for many reasons related to Christian discipleship. Let's start with some clear, historical evidence affirming the potential of such programmes.

Booker T. Washington (1856-1915)

After growing up as a slave in Virginia and receiving emancipation, Booker T. Washington worked his way through Hampton Normal and Agricultural Institute followed by college at Wayland Seminary. He was an educator who promoted success for black Americans through education and economic advancement. Dr. Washington demonstrated a concept of critical importance at that time in early American industrialisation. His academic programmes assured the importance of blacks in the industrialising economy of the white-dominated USA, as opposed to only demanding civil rights through protests and other legal avenues. As the first president of Tuskegee Institute (1881), the 25-year-old established industrial education as a key component of higher education in the humanities and sciences. All men and women at the institute were involved in labour and advancing techniques in: building and maintaining the campus, making bricks, constructing facilities, raising livestock and farming, making clothing, and learning to provide for their basic necessities. The purpose was not to produce tradesmen, but to produce those who could problem-solve, innovate and teach, utilising various trades through other vocations to advance technology and the economy.

Booker T. Washington



Tuskegee Institute - Student's helping in construction

Two quotes from Washington's autobiography, "The Story of My Life and Work", will suffice as evidence of the success of his approach to higher education.

*"Very early in the history of the school we made it a rule that no student, however well off he might be, was to be permitted to remain unless he did some work, in addition to taking studies in the academic department. At first quite a number of students and a large number of parents did not like this rule; in fact, during the first three or four years, a large proportion of the students brought either verbal or written messages from their parents that they wanted their children taught books, but did not want them taught work. ... it has been ten years since a single objection has been raised by parents or students against anyone's taking part in our industrial work. In fact, there is a positive enthusiasm among parents and students over our industrial work ..."*¹

*"Three things are accomplished by the industrial system: (1) The student is enabled to pay a part of his expenses of board, books, etc., in labor; (2) He learns how to work; (3) He is taught the dignity of labor. In all the industrial branches the students do the actual work, under the direction of competent instructors."*²

Whole-life, Christian Education in Africa

Africa was largely industrialised through colonisation and continues to rely heavily on foreign assistance to advance. There remains a serious need for Africans to experience and develop an indigenous approach to industrialisation.

Genesis 1:26-28 informs us that humanity was created in the image of God to fulfil His mandate to subdue, fill and take dominion of His creation as His stewards. Genesis 2:15 further expands on that notion of cultivating and keeping the garden, often perceived more broadly as humanity's mandate to create culture. This original stewardship calling is often referred to as the Cultural Mandate. Because of the fall of mankind, their potential as God's stewards over creation could never be achieved. Fulfilment of the stewardship role requires redemption and reconciliation to God through Jesus Christ.